

Luke 22D

- We return to Luke tonight standing at the doorstep of the crucifixion
 - Within the hour, Jesus will be alone, all his friends including the disciples having run away and abandoned him... and then the slander will begin
 - In less than three hours, the Jewish authorities will have tried him on trumped up charges in a kangaroo court...and then the beatings with fists and clubs will begin
 - In less than 6 hours, Jesus will be standing before the most powerful men in all Judea remaining silent in the face of accusations...and then the mocking will begin
 - In less than 9 hours Jesus will be brought before hostile crowds who call repeatedly for his death, the same crowds that loved his teaching and were awed by His miracles...and then the scourging will begin
 - In less than 12 hours, Roman soldiers will drive the first nails through Jesus' body as he lies naked on the cross...and His agonizingly slow death will begin
 - And in less than 18 hours, Jesus will be dead, and the mourning will begin
- An abrupt end to a brief earthly ministry for the man who's life and death had eternal significance for every other human being
 - And as we begin to study these 18 hours, let's do what we can to put aside all the images that may have formed in our mind concerning the events of this moment
 - Whether those images may have come to us from books we've read or movies we've watched or even other studies, let's free ourselves of those constraints
 - For the true power of what happened during those 18 hours isn't found in imagery of Hollywood or even in the words of Christian authors
 - It's found in our own hearts as we come to understand the love of a God who would take His own Son's life before He would take yours and mine

- And so with that, we return to Chapter 22 of Luke

[Luke 22:39](#) ¶ And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

[Luke 22:40](#) When He arrived at the place, He said to them, “Pray that you may not enter into temptation.”

[Luke 22:41](#) And He withdrew from them about a stone’s throw, and He knelt down and *began* to pray,

[Luke 22:42](#) saying, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.”

[Luke 22:43](#) Now an angel from heaven appeared to Him, strengthening Him.

[Luke 22:44](#) And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

[Luke 22:45](#) When He rose from prayer, He came to the disciples and found them sleeping from sorrow,

[Luke 22:46](#) and said to them, “Why are you sleeping? Get up and pray that you may not enter into temptation.”

- Tonight’s teaching opens with Jesus having left the upper room where He celebrated Passover
 - And we’re told He is heading back to the Mount of Olives
 - This is the place He’s been staying at night during His week in Jerusalem
 - This is an important detail for us to note
 - Jesus knows that His betrayer is busy arranging for His capture
 - Jesus knows that Judas can only lead the authorities to places that he believes he can find Jesus
 - Judas may have tried the upper room, we don’t know
 - But regardless, the only other place he could assume to find Jesus was on the Mount of Olives
 - And this is exactly the place Jesus goes, to the garden of Gethsemane, which means oil press
 - Jesus isn’t trying to evade Judas
 - Jesus is cooperating with the Father’s plan

- As they arrive at the Mount, Jesus tells His disciples to pray to avoid falling into temptation
 - It seems a little odd to me that in the midst of all that was going on, and all that Jesus knew was coming
 - That He then tells the 11 to appeal to God in prayer to avoid falling into temptation
 - What kind of temptation would the disciples experience in this time?
 - In a sense, it was the same kind of temptation that Jesus Himself was praying to avoid in His own prayer time
- Because at the same time, at a distance, Jesus prays to the Father if the Father might be willing to remove the cup of suffering that Jesus knew He was preparing to experience
 - The image of a cup of judgment, by the way, is a consistent picture in scripture
 - Judgment is commonly described as something that is poured out
 - Bowl judgments of Revelation
 - And the Great Babylon receives the cup of wine of God's wrath
 - Jeremiah talk about the cup of wine of God's wrath being poured out against all nations that come against Israel
 - So Jesus understands that He is to drink of a cup of God's wrath
 - The judgment that is due you and I will be placed on Jesus through the experiences of the crucifixion and Jesus time in the grave
 - And this is an unbearable expectation
 - And yet Jesus knew this was the Father's plan for salvation
 - This is why Jesus adds the phrase ei boulamai
 - If you are willing, but God' will above His
 - Isn't that always to be our prayer?

- Not our will, but God's will
- And Jesus expresses that same thought
 - Can there be any doubt that Jesus was truly a man
 - He felt the anxiety of His coming suffering
 - He felt an instinctive desire to run away, to stop the process, to say no to God's will
 - He probably had that sinking feeling in the pit of His stomach as He contemplated what was about to happen to Him
 - Luke, the doctor, even observes that Jesus' nervousness and fear drove Him to sweat so profusely that the sweat was like drops of blood
 - Medically, it is possible that a person could have blood leave the body through a condition called hemohidrosis
 - Under extreme stress, tiny capillaries in the sweat glands can rupture missing small amounts of blood with the sweat
 - This leads to sweat that becomes like drops of blood as Dr. Luke puts it
 - The point is the extreme degree of suffering Jesus is experiencing
- Remember, this is early spring in Judea
 - It's still cold at night
 - We'll see in verse 55 that someone kindles a fire in the courtyard of the high priest because it's a cold night
 - Jesus is in a cold sweat, so intense that it ruptures blood vessels in the skin

From these factors, it is evident that even before Jesus endured the torture of the cross, He suffered far beyond what most of us will ever suffer. His penetrating awareness of the heinous nature of sin, its destructive and deadly effects, the sorrow and heartache

that it inflicts, and the extreme measure necessary to deal with it, make the passion of Christ beyond all comprehension. – Dr. Dave Miller

- And it was under these circumstances that Jesus would experience temptation
 - What kind of temptation does someone face in these circumstances?
 - A temptation to avoid the persecution
 - To stand in the face of coming persecution and run
 - To flee and in so doing to lose an opportunity to testify to the Gospel
 - Most importantly, temptation to go against God's will
 - For if persecutions come, they only come because God permits it
 - Jesus obviously desired to avoid the cross...who wouldn't?
 - But He wouldn't avoid it if doing so required going against God's will for His life
 - He humbled Himself by becoming obedient to the point of death, even death on a cross (Phil 2:8)
 - And even in that Jesus wants to teach a lessons to these 11 men who themselves will experience persecution and martyrdom
 - Even now they will be tempted to retreat
 - To deny Christ and avoid sharing in His persecution
 - And Jesus demands they pray and yet they are neglectful
- God has a plan for each of us, to His own glory
 - That plan may include a long peaceful life lived as a testimony of the peace we have in the Lord
 - But instead God's plan for our life might involve hardship, disappointments, suffering, persecution, and even a violent end

- So that through our forgiveness of those who persecute us and through our hopeful praise of God even in the midst of trials God may receive glory in the eyes of men
- God can direct our lives any way He chooses to His own glory and one way is as good as another

[Phil. 2:17](#) But even if I am being poured out as a drink **offering** upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

- Paul declared that even as God was pouring him out as an offering for the sake of the Philippian church, Paul rejoiced
- Paul was only too glad for God to use him in that way
- As we look through the rest of this chapter, consider the example Jesus is setting here of how to face persecution when you know that it is God's will that we endure such trials
 - Pray for the test to be removed, but only if it be God's will
 - And if it be His will that the trial come nonetheless, pray not to be tempted to avoid it
 - Pray to endure it as your Lord endured His trial
 - Pray knowing that His will is being met in your suffering and that His glory and your reward will be great
 - Remember His words of encouragement to the church at Smyrna

[Rev. 2:10](#) 'Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.

[Luke 22:47](#) ¶ While He was still speaking, behold, a crowd *came*, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

[Luke 22:48](#) But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

[Luke 22:49](#) When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

[Luke 22:50](#) And one of them struck the slave of the high priest and cut off his right ear.

[Luke 22:51](#) But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.

[Luke 22:52](#) Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber?”

[Luke 22:53](#) “While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.”

- The moment of the betrayal
 - Judas enters the garden leading a crowd Luke says
 - In studying Luke, we miss a few of the important details of this event found in the other gospels
 - For example, we learn in Matt gospel that the crowd is armed with clubs and swords
 - In John’s gospel we learn that the group also had torches and that it included officers from the chief priest and a Roman cohort assigned to follow Judas and provide backup
 - A cohort was about 600 soldiers
 - It seems unlikely that an entire cohort would be assigned to this responsibility
 - But then again, if the leaders were worried about a large crowd trying to protect Jesus, Pilate might not have wanted to take any chances
 - As they approach, John tells us that Jesus asked them who they were looking for
 - When they ask for Jesus of Nazareth, Jesus says I am he
 - At that moment, the entire group drew back and fell to the ground
 - Why they reacted that way we don’t know except to acknowledge that the power of God compelled them to respond
 - Though God wasn’t content to stop them, nevertheless He made it be known that nothing that was about to happen was happening outside His will and purpose

- In Luke's account, we're told that Judas confirms Jesus identity with a kiss
 - Jesus responds to Judas' gall with the famous line, do you betray me with a kiss
 - Judas had obviously arranged that sign ahead of time
 - Did you ever stop to ask why?
 - Why a sign at all
 - This was at least in part a result of the Roman legal proceedings of the day
 - Before an arrest could happen under Roman law, there would have needed to be an indictment
 - We can only assume that when Judas left the Passover dinner, he had approached the Jewish leaders and told them where they could find Jesus
 - This would have prompted the Jewish leader to take Judas to the Roman governor to obtain an indictment against Jesus
 - Without an indictment, the Romans wouldn't have agreed to Jesus' arrest
 - And without a witness like Judas, the Jewish leaders couldn't have secured an indictment
 - So as this group approached Jesus, it falls on Judas to identify the accused
 - Much like the witness points to the accused at trial and says He's the man
 - Only in this case Judas uses a common greeting to identify Jesus
 - A rabbi's disciples would often greet their rabbi by kissing their hand
 - How ironic that Judas would use a gesture intended to show love and honor in order to accomplish an act of hatred and betrayal
 - Remember that as this moment occurs, Satan is still direct Judas

- So it's true to say that the Devil himself is betraying Jesus with a kiss
- How the spiritual realm must have shuddered at that moment
- Now the scene gets even more bizarre, if that were possible
 - The disciples are still trying to figure out what Jesus meant by His earlier comment about needing swords
 - So they ask Jesus here if this would be a good time to use the sword
 - Then one of the disciples takes one of those swords that Jesus told them to carry and swings it at the men arresting Jesus
 - John tells us that this man was Peter
 - Which shouldn't surprise us very much
 - This is actually a pretty pathetic display if you think about it
 - Do you think Peter was aiming for the ear of a slave?
 - Should we assume that Peter carefully calculated in this moment that the best way to defend Jesus was to surgically remove the ear of the lowest ranking member of the entourage?
 - Have you ever lifted an ancient machete?
 - They're a bit heavy
 - They're bulky
 - Peter is a fisherman, not a soldier
 - What Peter did was the equivalent to a person who has never fired a gun drawing a pistol and shooting his own foot
 - Jesus probably asked Peter to put it away because He was afraid Peter might cut himself
 - Peter was probably trying to take off someone's head, and the best he could manage was taking off an ear

"Peter had been sleeping when he should have been praying, talking when he should have been listening, and boasting when he should have been fearing. Now he was fighting when he should have been surrendering."

Wiersbe

- And as we read, Jesus then heals the man's ear
 - Showing amazing compassion even in this moment against his accusers
 - Though I'm sure that slave had arrived that night with no particular interest in dispute surrounding Jesus
 - He certainly left with a different impression of that man
- Finally, Jesus asks an obvious if rhetorical question
 - Why bring such a mob
 - We have this remarkable scene playing out here
 - Dozens if not hundreds of Roman soldiers
 - Angry villagers with torches, clubs and swords
 - Officers of the chief priest
 - All marching into an otherwise peaceful night in the Garden to arrest a simple teacher from Nazareth
 - The whole thing would be comical if it weren't so tragic
 - What propelled these people?
 - That's Jesus' basic question
 - Where did their anger come from?
 - What motivated them to come with such overwhelming force against a man who never did anything more than preach forgiveness and love for God
 - A man without sin
 - Jesus provides the answer in verse 53
 - This was a battle being waged in the spiritual realm

- And the people in this moment were merely chess pieces moving on the board of human history
 - But unlike a true chess game where each side start with the same pieces and has equal opportunity to win
 - In this battle, the enemy has only pawns and the Lord has a unlimited number of Queens, Bishops, Knights, and a King who can never fall
- So under those circumstances, the only way the enemy takes any piece off the board is when God permits it
 - Jesus says this time is yours
 - This is the time God has appointed for the enemy to achieve a limited kind of victory
- And this time was appointed from the earliest days of man's existence

[Gen. 3:14](#) The LORD God said to the serpent,
 "Because you have done this,
 Cursed are you more than all cattle,
 And more than every beast of the field;
 On your belly you will go,
 And dust you will eat
 All the days of your life;

[Gen. 3:15](#) And I will put enmity
 Between you and the woman,
 And between your seed and her seed;
 He shall bruise you on the head,
 And you shall bruise him on the heel."

- The promise to mankind made in that moment was that the seed of woman and the seed of the serpent would contend with one another
 - First thing to note is that woman don't have seed, strictly speaking
 - The male as the seed
 - Yet God says it will be by the woman's seed that God will deal with the serpent's treachery
 - The only person ever born of a woman's seed was Jesus, born of a virgin

- And then the serpent will have the power to bruise the seed of the woman on the heel
- But the seed of woman will be able to strike the head of the serpent
- The imagery here especially in the Hebrew is very clear
 - The seed of woman, Christ, must be bruised by the serpent, who was Satan according to Rev 20:2,
 - But Christ will ultimately have the power to destroy this same serpent in the appointed time
- And now the hour and the power of darkness is theirs, Jesus says
- Weirsbe also said that all men face a similar decision like the moment here in the garden
 - In the face of God's plan for the salvation of mankind, all men must choose to either:
 - Go through life pretending like Judas
 - Fighting like Peter
 - Or Submitting to God's will like Jesus

[Luke 22:54](#) ¶ Having arrested Him, they led Him *away* and brought Him to the house of the high priest; but Peter was following at a distance.

[Luke 22:55](#) After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.

[Luke 22:56](#) And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too."

[Luke 22:57](#) But he denied *it*, saying, "Woman, I do not know Him."

[Luke 22:58](#) A little later, another saw him and said, "You are *one* of them too!" But Peter said, "Man, I am not!"

[Luke 22:59](#) After about an hour had passed, another man *began* to insist, saying, "Certainly this man also was with Him, for he is a Galilean too."

[Luke 22:60](#) But Peter said, "Man, I do not know what you are talking about."

Immediately, while he was still speaking, a rooster crowed.

[Luke 22:61](#) The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times."

[Luke 22:62](#) And he went out and wept bitterly.

- As they are leading Jesus away, Mark's gospel tells us that all the disciples fled at this moment
 - Luke tells us that Peter at least had the decency to follow at a distance, hoping not to be spotted and identified
 - These men had real reason to fear
 - When the teacher is accused of treason and blasphemy
 - Then his students could easily be charged with a similar offense unless they repudiate their teacher
 - They were under similar suspicion
 - While Jesus is at the house of the chief priest, Peter is recognized in the courtyard as they all wait outside
 - And as we read, he fulfills Jesus' prediction by denying Him three times in quick succession
 - All this time, the crowd and Jesus with them is waiting outside the High priest's house
 - All that is happening is within ear shot of Jesus
 - Peter's final denial prompts Jesus to catch Peter's eye, almost as if to say I told you so
 - What a difficult moment for Peter
 - Not that he didn't deserve the conviction he felt, but still how hard must it have been for Peter to disappoint His master in this way
- The trial of Jesus at the hands of the religious leaders finishes the chapter, followed by the civil trial at the hands of the Romans.
 - We will look at the trials as a single series
 - Examine all the mistakes and violations of Jewish Law to understand the travesty of this event